The Bombay Guardian.

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WEEKLY REVIEW.

—THE newly finished opium den near the junction of Grant and Duncan Roads, Bombay, to which we alluded last week, was opened for its pestilent business last Sunday morning, under Government licence. While the Church bells were ringing, and devout English men and women were repairing to their respective places of Christian worship in this great city to hear of the way to heaven, and missionaries were going forth to preach to their Native congregations, a heathen Chinaman, under licence from a Government of Englishmen, was opening wide a yawning portal of hell. A nominally Christian Government ruling upon infidel principles, is a pitiable and a shameful spectacle, to which an end should be put with all speed.

—KING ALFRED the Great placed the Ten Commandments at the commencement of his Laws of England. The progress and prosperity of the Anglo-Saxon race, alike in America, Australasia, and Great Britain, have been chiefly due to the fact that English Common Law has been so largely in harmony with the teaching of the Bible. It is only by following in this path that true stability and prosperity can attend British rule in India.

—A CHEERING report is given of C. M. S. work in Ceylon during the past year. It is recorded as a memorable year, for the new departures which have been adopted, and the progress which has been made. There are special features of encouragement which call for thankfulness, and foremost amongst these are mentioned the earnestness in seeking to win souls to Christ which has been manifested by some of the European planters. It is refreshing to hear of five Tamil coolies who were brought to a knowledge of the Saviour and were baptised through the instrumentality of one earnest planter, who engages regularly in open-air services, and seeks in every way to lead the coolies under him to Christ. Other similar instances might be mentioned of newly-awakened zeal in the Lord's service. Increased liberality has also been strikingly manifested. Moonlight preachings have been carried on in Colombo, amongst the Tamils. A mission lasting for ten days has been held at Talampitiya resulting in the awakening of about sixty souls; and special efforts have been put forth to reach the Tamil coolies working on tea and other estates. The Buddhist teacher of a Roman Catholic school was led by study of the Scriptures to see the errors of the Church of Rome, and its defective teaching on the subject of *present salvation*. After his baptism he was dismissed from his school. In the Cotta district the power of the Gospel has been signally manifested in the happy deaths of several Christians, who were enabled to glorify their Saviour by acknowledging His ability to remove the fear of death, and to fill them with joy at the prospect of departing to be with Christ. In times of sickness, too, grace has been given to resist the solicitations of heathen relatives, who desired that demon ceremonies should be performed. On an estate near Balangoda, it was found that a small body of Native Christians who were left for three years without a catechist, and had been in the habit of assembling regularly on Sundays for worship, had built themselves a prayer-house at a cost of sixty rupees. At a village in the Kandyan country, a Christian girl, educated at Cotta, has been made the means under God of winning her father, mother, and others to forsake sin and follow the Saviour.

—IT is refreshing to see that Church people at home are protesting vigorously against the proposed new monastic order in the Church of England. The *Rock* publishes a number of letters from prominent clergy and laymen. They make objections to the scheme from various points of view. Perhaps the most pertinent are stated by the Dean of Ripon, who says:—

(1) It is a retrograde step. The true missionary spirit which gives life and effect to all evangelistic work is a free enthusiasm guided by the Holy Spirit, and you cannot bring such heaven-born zeal under the bondage of vows of poverty, celibacy, and obedience. The experiment has been tried and has failed . . . . (2) There is no Scripture warrant for such organisations . . . (3) I doubt whether the plan would work . . . Is there not a liability for all such associations of clergy and laity to take up some particular line of teaching and practice? There would be High Church and Low Church Brethren, Calvinstic and Arminian, supporters of Sunday amusements, opening of museums, smoking concerts, and theatricals, and others more distinct and decided in separation from the world and its vanities. Who is to keep the peace in their common rooms? I pity the poor Bishops. They have the care of all the churches, and now they will have the care of all the monasteries.

—HUGH Price Hughes seems to be finding Dr. Lunn full employment in the West London Mission. He is the editor of a new penny monthly, entitled *Advance*, the first number of which is just published in London. It is to chronicle the advance movements of the various London Missions.

—STIMULATED by the success of the Wesleyan "Forward Movement," the London Baptists have inaugurated a similar new departure. John Street Chapel, Gray's Inn Road, once the scene of the labours of the Hon. and Rev. Baptist Noel, of illustrious memory, has been selected as the first centre of activity. Rev. J. E. Shephard, who will superintend the work, was reared in the cradle of Methodism. Rev. W. Cuff, of Shoreditch, and Rev. J. R. Wood, of Holloway, took part in the opening services. Mr. Shephard said he had been asked "if the designation, 'Forward Movement,' meant forward in relation to doctrine. Not a bit of it. They were old-fashioned as regards their doctrine. It meant forward in relation to Christian life and activity. They felt that they had been resting long enough, and that the time had come when they, realising the darkness, the wretchedness, and the sorrow around them, were in duty bound to arise and put forth every effort, to utilise every means within their power for reaching and saving the masses of the people living in squalor and sin at their very door." Earnest, hard work for souls, is the best and surest preventive of stagnation and false doctrine.

—THE Rev. W. Carlile, founder of the Church Army, writes to a contemporary:—"We in England are watching with much interest the progress of the Bill for the Segregation of Lepers in India, and we are anxious to help these poor sufferers as far as we have power to do so. We have had several applications from trained nurses, who are desirous of ministering to them, spiritually and physically, and we shall be glad to hear when there is any opening for such workers. Our mission nurses, who work under the direction of the Church Army, give themselves to this two-fold work, and some of them, we believe, would be able to take the superintendence of female leper wards. We should be willing to help financially from a special leper fund placed under our charge."

—A NOTED American athlete named Sullivan, has been thoroughly converted in Auckland, New Zealand. He is a brother of the pugilist who recently visited England and was patronised by the Prince of Wales. Sullivan arrived in Auckland early in the present year to lecture on athletics. Immediately on his arrival he was accosted by two earnest Christians and invited to a Gospel meeting. He went and heard the address without being greatly impressed, but at the close when those who desired prayer were invited to the front he was by a powerful influence borne forward, and found himself among a band of faithful workers on their knees in prayer. He knelt down beside them, and three quarters of an hour later was led to receive Jesus as his Saviour. Filled with the joy of God's salvation he went to the Hotel, bolted himself in his room, and on his knees thanked God for His mercy in plucking him as a brand from the burning. Just then a messenger arrived asking him to join a gay company at cards and sing to them, but the devil's call came too late; the Lord had other work for him to do. He commenced at once to witness for Christ, and as he is a clear, powerful speaker, and a splendid singer, his testimony has attracted large audiences. After two months' work in Auckland he proceeded to Wellington where he laboured for three months with great success. A correspondent of the *Reaper* says that 59 individuals confessed to have been led to Christ by his preaching there. We wish we could record a similar

experience with regard to the Prince of Wales.

—MANY of our readers have read of Mr. L. D. Wishard, who is travelling on a four years' tour of visitation of the mission fields of the world. He is a representative of the International and World's Committee of the Y. M. C. A. He arrived with his wife in Yokohama, Japan, early in January last, and is expected to reach Calcutta in the course of a few weeks. The *Chinese Recorder* has an excellent account of his work in establishing Y. M. C. A's., in the colleges in Japan. Mr. Wishard began with the Doshisha College of the American Board, located at Kioto. Nearly 150 students have entered the College Church as a result of the meetings. One hundred and three were received at one time, probably the largest number at any Protestant Church in Japan. An almost equal success attended his labours at Tokio, though there much of his time was spent in work at the Imperial University and the several Government schools. A large number of students were received into the Church connected with Meiji Gaku-in in that city, and lesser numbers united with other Churches.

—MR. WISHARD'S efforts at the Capital were such as to make it seem advisable to make that city a centre of Y. M. C. A. work in the future. It was therefore decided to erect two Association buildings there, one especially for the educated, only three minutes' walk from schools numbering 3,000 students, and another intended for general work. More than 35,000 dollars of the 60,000 dollars needed has already been subscribed, and a Yale graduate, named Swift, who has been associated with Mr. Wishard, will be General Secretary.

Invitations to many places, from Sapporo on the North to Kumamoto on the South, were received and responded to, many of them being to address Government, medical and law students. In Kumamoto, where formerly there was so much hostility to Christianity, a committee of 70 Government students waited on Mr. Wishard and prevailed upon him to deliver addresses. Everywhere the Japanese have been surprised to hear his address on the prevalence of Christianity among the educated classes of the West, thus doing away with the impression gained from some of their foreign professors, that religion was a thing for the uneducated and credulous. So, too, those who have been carried away by the craze for philosophy and for other systems of ethics, have been won by an address on Socrates and Jesus. In all his addresses, Christ has been the prominent theme, and being thus exalted, it is not surprising that many have been drawn unto Him.

—THE awakening among the students having become so general it was decided to hold a summer school, similar to the one held by Mr. Moody at Northfield at the same date. Kioto was the place of meeting, and thither came young men and women from many parts of the empire, from points 1,200 miles apart. Six hundred and two were present, representing seven denominations and twenty-six institutions, four of these being female seminaries. And what a ten days they had together! Mr. Wishard was at the head of the school, though Dr. Gordon was the power behind him. True to the feeling of independence of foreign help, which is so common among the Japanese, nearly all the addresses were by prominent pastors and professors, though Mr. Wishard usually gave one each day and a few other missionaries took part. The four thoughts, which were uppermost in all the addresses and prayers, were the indispensableness of the Holy Spirit in Christian life and work, the importance of Bible study to the Christian worker, the characteristics of true prayer, and its value, and the place that individual work had in Christ's ministry, and that it should have in that of all his followers. On the last evening of the school, Mr. Kanamori gave some reminiscences of the famous Kumamoto band, of which he is a member. The hostility of their school to religion, the gradual influence gained over them by a foreign professor, their historic assembling on a mountain and the oath which they there took to be Christ's, no matter what friends and the Government should do to them, makes a story of rare interest, backed up as it is by the subsequent career of these men, some of whom are the staunchest supporters of Christianity in Japan.

—THE meeting is over, says the Rev. Harlan Beach, (who furnishes these particulars to our contemporary,) but its results are not at an end. Said a native professor in a theological seminary : " I knew Christianity as a system, but I came up here to learn it as a spiritual power and as a practical power in the Church." Hundreds have had their eyes opened to the importance of Bible study, especially that of the Old Testament. All of them go home to their summer's work with a renewed determination to try to save souls, and *individually*. They have gone home, realizing that they are one in spirit and purpose, and that the communion of saints is a reality and not a dead formula of the creeds. It is certain that no assembly in the empire has equalled it in many respects, and so successful has it been that they have resolved on holding another next year at Tokio. May Mr. Wishard's visits to colleges in India, be fraught with equally practical and beneficent results.

—THIS week's mail brings particulars of the death of Dr. Somerville, of Glasgow. The *Christian* says :—" He had had no prolonged illness, though for some months past his health had been ailing. Only the day before he died he had returned from a visit to the Highlands. Now and again he had felt pains in the region of the heart, and this proved the source of the fatal result. On Wednesday morning, the 18th instant, as his sons were raising him in the bed, he remarked, in the bright, happy manner which was so characteristic of him, 'I'm in the hands of the Philistines!' To which one of them replied, 'No, you are in the hands of Samson.' Not long after he was heard to exclaim, 'Oh, what's this?' as he instinctively placed his hand on his heart ; a moment or two more, and his spirit had fled. Mrs. Somerville, entering the room, asked if he were suffering, and received the reply, 'No, he is in heaven.'"

—THE funeral service was held in Anderston Free Church, which was not draped in black, as is usual on such occasions, in deference to the request of the family. Most of the leading ministers of Glasgow took part in the service. Upon the sheet of hymns which were sung, were three of Dr. Somerville's favourite texts : " Behold, I stand at the door...," " Go ye into all the world...," and " My Beloved is gone down into his garden to gather lilies." His favourite hymns, too, were selected : " Jesus, thy Blood and Righteousness," " Let not your Hearts with Anxious Thoughts " (John xiv.), and " The Crowning Day is Coming." This last had been often used, translated into Hungarian, during his last Continental tour.

—IN the *African News*, Bishop William Taylor is giving a racy sketch of his own life, from month to month, ostensibly for the children, but it will be equally enjoyable and profitable reading for those of older growth. In the last issue the following characteristic incident is recorded. While a young preacher on circuit, he was appointed to a new district. He says :—

Being ahead of time on my circuit, I went first to Red Holes a fortnight before a preacher was expected, allowing him time to travel on horse-back about two hundred miles from Conference to his circuit : so I rode up to the country chapel, hitched my horse and walked in, and there sat two old ladies. I introduced myself, and they said no one expected the preacher so early, but they thought, " the walk would them good, and liked to come to meeting, whether there was any preacher or not."

I said : " Where are all the people ? "

" All the men are at a log-rolling, a quarter of a mile west of here. Some of the women are helping to prepare the supper for the log-rollers, and the rest are at home."

" Well, Sisters, I can't come all the way here to Red Holes for nothing, so I'll tell you what we will do ; you go round and tell all the women of this neighbourhood that the young preacher of the circuit, sent by the Bishop, will preach here to-night at 'early candle-lighting,' and let everybody come and hear his message. Meantime I will go to the log-rolling and tell all the men, and we'll have a crowd here to-night and a good time."

The dear old Sisters waked up to the subject and spread the news widely.

—BISHOP TAYLOR here interpolates an explanation for the information of the uninitiated, that " log-rolling is a free thing, requiring strength of muscle, but no ceremony of etiquette. In that country timber had no marketable value. When a farmer slew a forest, the great trees were cut into logs about fifteen feet long, and when the chopping was all done, and all the brush piled in heaps and burnt, then the men for many miles came by invitation and rolled the logs into great heaps, so that they could be burned." He then continues—

So I rode up to the edge of the clearing, hitched my horse and climbed the high " staked and ridered fence," and as I advanced to the front, I picked up a " handspike," and went to work, and exhibited my great strength and superior skill in putting the big logs where they were wanted. I saw the mountaineers eyeing me, and talking to each other in undertones, expressing great wonder who the stranger might be. I let them guess and wonder, while I worked away till the big job was nearly completed, and the men began to draw together, and in range of my voice. Then I announced : " The young preacher, sent to your circuit by the Bishop, will preach in the chapel to-night. Get through with your supper as quickly as you can and all come and hear the young preacher. He is two weeks in advance of time, but he is one of that sort, always trying to take time by the forelock."

" Are you sure the preacher has come ? "

" Oh, yes, indeed ; there is no doubt on that subject."

" Wonder if a great log-roller like you can be the preacher ? "

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"Come and see."

Then they began a pretty free expression of their opinions, such as: "He's a tremendous fellow to roll logs." "If he is as good in the use of the Bible as he is of the handspike he'll do." "He's the boy for the mountaineers." "He don't belong to your Miss Nancy, soft-handed, kid-gloved gentry." "Come on, boys; we'll hear the new preacher to-night."

In that afternoon I got a grip on that people more than equivalent to six months' hard preaching and pastoral work. We had a crowded house then and every time I preached at Red Holes; a big revival also and many saved.

PROGRESS IN THE TELUGU MISSION.

DEAR GUARDIAN,—I am sure you will pardon me for my desire to praise God for his great mercy to us and our work, *before all the people.* On the 2nd of Azur 1299 Fasli, 1st Likaida 1307 Hijra, being Oct. 10, '89, there was registered in a duly constituted court of H. H. the Nizam, a "Cowl" or "Lease" which makes a village of about 2,500 begabs *mine* for the next 23 years, for the fixed annual rental of Halli Sicca Rs. 800 per annum, payable in Oct. of each year and forever after that, for such rental as the surrounding lands command.

Ten years and seven months less two days have passed since the good Lord set us going, and we began praying and asking for land in these Dominions. Our experiences, set backs, refusals, repulses and disappointments would make a book if written. But in our very extremity God has at last opened the way for us, and we now own a good selection of land in the district 150 miles east of the Capital, 2 miles from the Railway Station of Yellandu, the seat of the Deccan Mines coal operations. We have pilgrimaged about as work has offered all these years because we could not find where to settle and be at home. God has graciously opened our way and fed us as we walked in it. We number now nearly 100 souls. Our future home is near enough to the mines that all our East Indian boys can as soon as old enough get work in the "Deccan Work Shops," at Yellandu. Two already are apprenticed and doing well. Of the girls we need not prognosticate. Of all our native people we simply rejoice in God's favour upon them. Nearly all are married, and a new generation of above a score now happify their homes.

We thank God for this village more than we could did we receive Rs. 20,000 in solid cash. Inured to India's salubrious climate, well hardened into *work*, acquainted with the land and the people, with faith in Him who owns the fields, the cattle, and the water, we expect to be fed under our own vine and fig tree, and supply the munitions of war for Gospel work all about us among the heathen. We need nothing for anybody's support, but we need Rs. 5,000 for capital expenditure in the restoration of a tank, old water ways, and some help on buildings.

We are full of gratitude to God for the many friends India has given us all these years. We believe some will cherish a chance to put a show in "Real Estate." To such we say, As God may make you willing you may help by hundreds, a hundred fifties or smaller sums, either for the tank or water channel or a Rs. 1000 mission house and a Rs. 500 Eurasian Orphan Home. All can pray for us that we may be a bunch of irrepressible leaven among the heathen.

C. B. WARD,
Telugu Mission.

Secunderabad, Oct. 12, '89.

The best way of increasing our money is not to lay it up, but to lay it out. Scattered seed increases; hoarded seed dies.

A holy act strengthens the inward holiness. It is a seed of life growing into more life.

THE LATE BISHOP SARGENT.

There passed away at Palamcottah on the night of the 10th inst., one of India's oldest and most faithful missionaries, the venerable Bishop Edward Sargent, of the Church Missionary Society. The entire Christian community at Tinnevelly mourns his loss, and their sorrow will be shared by large numbers of Christians in India, and also in England. The Bishop was over eighty years of age, and arrived in India 54 years ago. Not long since he stated that if he could have his life over again, he would not spend it in any other way than for the salvation of India. Latterly Dr. Sargent had become much enfeebled by old age, and the Rev. John Barton was expected to land in India during the ensuing cold season to relieve him of some of his duties. Though to a certain extent anticipated, his death fell as a shock upon the band of Christians in the South of India among whom he has so long and so lovingly laboured.

BOMBAY SUNDAY SCHOOL UNION.

Mr. M. T. Carroll, the Hon. Secretary of the above writes:—I have much pleasure in sending you herewith a list of the events constituting our local celebration of the Universal prayer for Sunday Schools, in response to the wish of the London Sunday School Union. I dare hope that this practical step in "fusion" is the happy lining to the proverbial cloud. May we all look past the formal, into the face of the Eternal Loving God, and by faith, behold Him and His myriads listening to the 700 children, their parents, Sunday School Teachers and Pastors, united in praising and worshipping the great I AM.

20TH OCTOBER, SUNDAY.

A special service to be held in *each* Church—evening preferably—for children and parents.

21ST, MONDAY.

A united prayer meeting at the Y. M. C. A. Rooms, at ½ past 5 p. m., for *all* Sunday School teachers, pastors and friends in Bombay.

22ND, TUESDAY.

1. *Fort and Colaba District.*

A united meeting of *all* children, Sunday School, teachers, parents and pastors in St. Andrew's Church at ½ past 5 p. m.

2. *Girgaum, Grant Road, Byculla and Mazagon District.*

A similar united meeting at the Baptist Chapel, Bellasis Road, at ½ past 5 p. m.

26TH, SATURDAY.

Town Hall—at 4 p. m. A monster united meeting of *all* the Sunday School children, teachers, parents and pastors in Bombay.

THE MIRACLES

THAT ENFORCE THE TRUTH OF THE GOSPEL.

Doubtless all regenerate men will not be always able to refute the arguments of infidelity; but, like him who was born blind, the converted man can also say, "I know not this or that, but one thing I know, that whereas I was blind, now I see." Thus, in these days, when not only the reality, but even the possibility, of the supernatural is denied, when men defy Christianity to show them a miracle, the believer will not allow himself to be moved by such a scaffolding of so-called scientific arguments. Men ask him for a miracle; let him rise and say, I am a miracle; for, with the dying Vinet, he can say, "The greatest miracle that I know of is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy to God, and I love Him. Behold the miracle! And if God has been able to work that one, there are none of which He is not capable."—*Dr. Tophel of Geneva.*

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—At a union meeting held by the Woman's Christian Temperance Union in Wheaton, Illinois, Mr. Gladwin of Bombay, gave a lecture on "Prohibition in India." At the close of the address the following was heartily passed: "Resolved, that, having heard from Rev. W. J. Gladwin of the widespread and increasing traffic in intoxicating liquors and opium in India, a field toward which we are especially drawn because of its extensive missionary interests; we therefore send our cordial greeting to those who, in India and England are labouring for the prohibition of the liquor traffic, and pray for their speedy success."

—The *Indian Female Evangelist* for October says that the Rev. H. C. Squires, late of Girgaum Church, Bombay, has accepted a living at Oxford, England.

—Six English Wesleyan Methodist ministers appointed by Conference to foreign fields held their farewell meeting at Richmond Training College about a month ago. Three of them come to India.

—The *Kaukab-i-Hind* says of the recent Dasehra meetings: "These meetings are always profitable. The good results do not cease with the last service. Souls were converted, many were awakened; saints were comforted and helped. A delightful feeling of harmony prevailed; all seemed Methodists, and yet half-a-dozen denominations were represented. During the course of the meetings a telegram was received from the Darjeeling Dasehra Meeting and a suitable reply was sent. We are glad to see these special services being established in various parts of the empire. A 'Lahore Dasehra' is talked of. Why not make these meetings as popular as the 'Fall Races?' The Church should be at least as earnest as the world."

—The Rev. H. A. Bren, of Bombay, has attended and taken part in the Christian Convention in Dublin.

—The Ladies' Auxiliary of the Wesleyan missionary Society set apart the 14th inst., as a day of united prayer and praise. Meetings were to be held on that day in the Mission House, London. The Ladies' Auxiliary in England is found to be a very useful adjunct to the foreign work.

—Twelve hundred converts have been baptized in the Baptist Mission in Russia in the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

—Five Russian Christians were introduced to the Metropolitan Tabernacle prayer meeting on August 12th, who had travelled from the South of Russia to see the Christians of England, more particularly Mr. Spurgeon, the Quakers, and the Salvation Army.

—Along the valley of the Nile from Alexandria to the first cataract are 79 mission stations and 70 Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

—John Newcombe, of the English army, went out to Cumbum as a missionary of the American Baptists, unordained, and untrained as a clergyman. Last year he baptized 1,400 converts. In three or four years he has gone over a circuit of 3,400 miles preaching and baptizing.

—Persecution of dissenting Christians seems to be increasing in all the countries of Central and Eastern Europe. Their rapid progress has alarmed the clergy of the established churches, and they are putting forth every effort possible to suppress them.

—Much discussion has taken place in Australia, says the *Rock*, regarding the choice of Canon Saumarez Smith for the vacant Bishopric of Sydney, and we learn from a telegraphic despatch that the question of the validity of the election has been submitted to eminent counsel,

who have expressed the opinion that the election was complete when the votes recorded by the Australian Bishops gave Mr. Moule a majority, and that the subsequent transfer of votes to Canon Smith on Mr. Moule declining the appointment was illegal, and Canon Smith's election consequently void. The Bishops of Adelaide, Brisbane, Bathurst, Riverina and Grafton, and Armidale, and the Administrators of the Bishoprics of Tasmania and Newcastle have telegraphed to the Archbishop of Canterbury protesting against the procedure at the election, and requesting his Grace to defer taking action in the matter.

—The building of Mr. Moody's Bible Institute at Chicago was expected to be completed by 1st October. It is 100 by 120 feet, three storeys in height, but designed so as to carry two more storeys when addition is required. The instruction given is to be eminently Biblical. The English Bible will be made the great text book, and all other studies introduced will be only for the better understanding of this book. The full course of study will extend over two years, but a shorter course may be arranged for. Students will be charged a nominal sum for their rooms, and arrange for table board outside the building. Study and work are to be combined, says the *Reaper*, and a portion of each day will be devoted to actual work in the needy districts of the city.

—Mr. George Singer has gone to the fishers of Newfoundland on a Faith Mission. He is accompained by the Rev. E. A. Sall, who was formerly chaplain in the Island.

—The Rev. Dr. Dease of Pithoragarh writes in the *Kaukab-i-Hind*: "Last Sunday, September 29, we took up our missionary collection and it came to 67 Rupees, which is double the amount allotted to us to raise. A number of non-Christians subscribed, one man giving a rupee. Miss Budden's women and girls went without part of their food for a whole week and contributed what they had thus saved. The boys earned a little by cutting grass, and this with their other savings, they gave very cheerfully—old and young, rich and poor, all gave something and hence the large sum from so small a community. In this charge this year there have been 90 baptisms up to date: there will be a number more before the year closes."

—Three ministers of the Methodist Church are on their way from America to India as reinforcements for the mission field.

—The American Evangelical Lutheran Mission reports 6,708 adult Native Christian members, and 4,979 baptized children on the 1st of January 1889, says the *Indian Witness*. The Mission has 108 "prayer houses" and 4,581 children in Sunday-School. The year 1888 was noted for the large accessions to the baptized membership. The accessions are all from the low castes, but the Report says "the caste prejudice of low caste people is as deep and difficult of riddance, as that of the higher castes."

—A memorable meeting, on the occasion of the departure of a large number of missionaries to different parts of the world under the care of the A. B. C. F. M., was lately held in Pilgrim Hall, Boston. The missionaries number forty-nine in all, of whom nineteen are returning to fields of labour which they have already occupied, some of them for a long term of years, while thirty are going out for the first time, several of them being children of missionaries. Of the whole number, twenty are going to Turkey, eight to Japan, seventeen to China, and four to India. One of the new misssionaries is a grand-daughter of the Rev. William Goodell, D. D., of Constantinople, whose life was spent in planting the institutions of the Gospel in the Turkish Empire.—*The Christian.*

—There is a great movement on foot in America to multiply Biblical Institutes in order to give every helpful qualification to volunteer missionaries. Noble young men are ready to go to the ends of the earth, but the ordinary curriculum of a theological seminary is too heavy and protracted for these fervent souls. Many of them are well educated, who now only need a year or two of Bible instruction.

—Advices from Tangier state that the Moorish authorities have issued a proclamation in Tetuan warning the subjects of the Sultan not to harm Christians, under pain of death.

—The Presbyterian Church of England has a "Christian Giving Union" which attempts to lift giving out of the rut into which it has sunk, that it may become a means of grace, and an act of worship worthy of Him who giveth all. The conditions of membership are: (1) To set apart a proportion of income for religious and charitable purposes; (2) to try to induce others to do the same. No one is asked to pledge himself to any particular amount, it being left to his own conscience to determine whether he will give one tenth, one twentieth, or any other proportion of his income.

—Pastor Archibald Brown's work in East London, large as it already is, continues to grow apace, says the *Christian*. That the needs of the region are great, no one will doubt. Not long ago Mr. T. A. Denny went over a block of buildings in Bow Common, and was as grieved as Mr. Brown himself with the sights and sounds that presented themselves. Hearing subsequently that it was in the market Mr. Denny bought the block of property and handed the deeds over to Mr. Brown. The houses are now being put in thorough repair, and will in due course be let at a nominal rent to Christian widows and aged couples, whose means are scarcely sufficient to pay the weekly sum which is usually demanded as house rent. It is hoped that a colony of Christian people will exercise a wholesome influence upon the surrounding sin and misery. A mission-hall connected with the Tabernacle is at hand, and efforts put forth in the name of the Lord must in due time bring forth fruit.

—Fully 12,000 people including President Harrison and his Postmaster General recently met at Neshaminy, Bucks county, Pennsylvania, to commemorate the founding of the old log college, by William Tennant about the year 1727, which was the cradle of American Presbyterianism.

—The 19th annual conference of the Y. M. C. associations of Scotland was held at Dunfermline last month, and extended over three days. The associations this year number 241 against 253 last year, while the membership is 23,934 compared with 25,110. The decrease is partially accounted for by the fact that last year the lady members of the Edinburgh Sabbath morning fellowship meeting were inadvertently included in the returns. The total income for the year was £340, and the reserve fund amounts to £117. At the close of the conference a large number of the delegates visited the Forth Bridge. Aberdeen will be the meeting-place next year.

—Lady Victoria Campbell, a daughter of the Duke of Argyll, has been addressing meetings of young women during her annual visitation of the Western Islands, and was everywhere received with much enthusiasm.

General News.

—There is only one native factory for the manufacture of lead pencils in all India, and it is at Poona. Another is about to be established in Calcutta, by a Bengali.

—We are glad to learn that a subscription list has been started and is in the keeping of the Station Master at the Victoria Terminus, Bombay, for the benefit of Mrs. Walsh, the mother of the poor boy who was killed at Musjid Bunder Station on Monday. The case is a particularly deserving one. In February, 1888, the elder brother of the boy now killed was drowned by falling off an excursion steamer in Bombay Harbour. We understand that a member of the Bombay Civil Service has headed the list.

—Tantia Bheel the famous dacoit, has been sentenced at Jabalpur to transportation for life for committing a dacoity at the village of Pokhar, and cutting off the nose of a woman there.

—A Telegraphic message can be sent from San Francisco to Hong-Kong in fifteen minutes. It goes *via* New York, Aden, Bombay, Madras, Penang and Singapore.

—We hear that the Director-General of Post Offices has sanctioned the establishment of a new post office at Watson's Hotel Bombay, for the convenience of the residents there. An effort is also to be made to induce the authorities to establish branch offices in Bhendi Bazaar and Mazagon.

—It is now stated that the glowing account published in the papers, of the man Graham who it was alleged recently went over the Niagara Falls in a barrel, was all a fabrication got up by himself and some newspaper reporters for the purpose of making a sensation. If this is the fact those who have indulged in laudations of the "hero" will feel small.

—The *American Druggist* has formulated a list of the choicest colours used in the arts as follows:—The cochineal insects furnish a great many of the very fine colours. Among them are the gorgeous carmine, the crimson, scarlet carmine, and purple lakes. The cuttlefish gives the sepia. It is the inky fluid which the fish discharges in order to render the water opaque when attacked. Indian yellow comes from the camel. Ivory chips produce the ivory black and bone black. The exquisite Prussian blue is made by fusing horses' hoofs and other refuse animal matter with impure potassium carbonate. This colour was discovered accidentally. Various lakes are derived from roots, barks, and gums. Blue-black comes from the charcoal of the vine-stalk. Lamp-black is soot from certain resinous substances. Turkey-red is from the madder plant, which grows in Hindustan. The yellow sap of a tree of Siam produces gamboge; the natives catch the sap in cocoanut shells. Raw sienna is the natural earth from the neighbourhood of Sienna, Italy. Raw umber is also an earth found near Umbria and burnt. India ink is made from burnt camphor. The Chinese are the only manufacturers of this ink, and they will not reveal the secret of its manufacture. Mastic is made from the gum of the mastic tree, which grows in the Grecian Archipelago. Bister is the soot of wood ashes. Very little real ultramarine is found in the market. It is obtained from the precious lapis-lazuli, and commands a fabulous price. Chinese white is zinc, scarlet is iodide of mercury, and native vermilion is from the quicksilver ore called cinnabar.

—News comes from Quebec of a terrible landslip there by which it was estimated that two hundred persons were entombed. A portion of the rocky face of Dufferin's Bluff, one of the great heights near the citadel, suddenly fell, wrecking several houses situated at its base. Some of the buildings were entirely buried by the masses of rock. Rescue parties were at once organised. The victims were mostly of the poorer classes. Similar falls of rock at this bluff occured in 1841 and 1852, but the people failed to take the lesson to heart, and continued to build at the foot of the heights.

—The Belgian Chambers have voted a subscription of ten million francs toward the cost of the Congo railway. This does not mean that Belgium and the Congo Free State are to come into any political relations, but the subscription is made in the interests of Belgian commerce. A Zanzibar merchant has contracted for the transport along the Congo of the material for the construction of the railway.

—Thirty years ago in Great Britain 24 *per cent.* of the whole population were occupied in agricultural pursuits. *Now*, only 14 *per cent.* of the population are so occupied. This shows the tendency of the people to congregate in the large cities.

—Twenty years ago last month post-cards were first introduced in Austria, this being the first country to adopt the system. Prussia and other German States followed in July, 1870, and England soon afterwards. The United States adopted the post-card in 1873, Italy in 1874, and the whole Postal Union in 1878. Austria claims to have invented the post-card, but this is disputed.

—Eliza Cook, a lady who for many years enjoyed a large share of popularity as a poetess,

but whose works are comparatively little known to the present generation, died on Sept. 24 at her residence at Wimbledon, where she had long lived in retirement. She was the daughter of a London tradesman, and was born in 1818. She commenced in early life to write poetry, which appeared in several periodicals, the *Literary Gazette* among them, and her first volume of poems was published in 1840, and was very favourably received. Eight or nine years afterwards she edited *Eliza Cook's Journal*, which had a good sale; but failing health compelled her to relinquish it some five years later. Her most popular poem, perhaps, is "The Old Arm Chair," her most important work was "New Echoes," a volume of poems which appeared in 1864. In that year she obtained an annuity of 100*l.* from the Civil List, and ill-health precluded her adding anything of importance to her numerous poetic productions.—*Overland Mail.*

—The Union Steamship Company's Royal Mail steamer *Moor*, which left Southampton on Sept. 6, arrived at Cape Town at nine a.m. on Sept. 25. After deducting stoppages at Lisbon and Madeira, her net steaming time was 17 days 23 hr. 45 min., the fastest passage yet made between Southampton and Cape Town. This vessel has also made the quickest homeward passage between Cape Town and Southampton.

—A contemporary states that snow has fallen so heavily in some parts of Austria that the peasants' cottages have been covered up to the roof. Great damage has been done to the standing crops.

—The largest bar of gold ever cast in the world was turned out at the United States assay office at Helena, Montana, lately. It weighed 500 lbs., and is worth over 100,000 dols.

—A colossal monument to the late Kaiser William is to be erected at Berlin, and one hundred and thirty-two designs have been sent in to the committee, who have to decide which shall be chosen.

—An esteemed American contemporary has this extraordinary piece of news: "A man at Jeffersonville, Ind., was bitten by a mosquito the other day. He was soon after attacked by convulsions, his right side became paralyzed and his life is despaired of."

—Much damage has been done to the corn crop throughout the West and Northwest of the United States by the heavy frosts which have been experienced.

—Prof. Brooks, of Geneva secured several photographs of the occultation of Jupiter by the moon, which occurred September 3. These are the first photographs of this phenomenon ever taken.

—One of the most destructive mine fires, in the region of Scranton, is raging now in a colliery at Olyphant, America. Several acres of anthracite coal is burning 2,000 feet below the surface. Twenty-five acres caved in. The dangerous work of making a tunnel through the coal to the fire is in progress.

—A National Temperance Congress is to be held in Birmingham for five days, beginning Monday, 21st October. It is a gathering which takes place every three years, and it was last held in Liverpool. Between 800 and 900 delegates and members are expected to attend, and the Bishop of London will preside. The conference will be preceded on Sunday, 20th October, by special sermons in several of the local churches and chapels, and by meetings both afternoon and evening.

—A shop at Byculla, Bombay, was burnt to the ground on Saturday last through the explosion of a rocket which ignited some other fireworks in process of manufacture on the premises.

—It is a curious fact, says the *Overland Mail* of Sept. 27th, that, though the strike was then at its height, the City and East End workhouses were during last month emptier than has ever been the case before.

—The *Irish Times* London correspondent says it is considered pretty certain that the next Budget will contain a proposal for a small tax upon cycles. It is estimated that a tax of 2*s.* 9*d.* would bring in something like 70,000*l.* to the revenue.

—The Welsh papers describe a conspicuous act of bravery performed by Mrs. Irving, wife of Captain Irving, Gadlys, Bagellt, North Wales. The Irish mail was entering the station at fifty miles an hour while an aged man, slightly deaf, was crossing the metals carrying a parcel. The officials shouted, and certain death appeared to await the poor fellow, when, without a moment's hesitation, Mrs. Irving sprang down, seized the man, and pushed him off the rails right in front of the train, narrowly escaping with her own life.

—Four young English women have recently been awarded medals by the Royal Humane Society for being the means of saving life under circumstances of great peril.

—Mrs. Harriett Mansell has been appointed overseer of the village of Ombersley, near Worcester, in place of her late husband. Mrs. Mansell's position, althought not absolutely unprecedented, is almost unique. She receives a salary of 55*l.* per annum.

—According to an estimate by Professor Sheldon, London alone pays 2,432,500*l.* a year for cheese made on English farms. Of this, the great bulk is made on the system that has since extended over the whole world—the Cheddar.

—Nova Scotia claims to have one centenarian to every 19,000 of its inhabitants, whereas Britain has only one to every 200,000. The people who live longest in Nova Scotia are nearly all of the farming class.

Mr. Stubbs, of Patna, has asked his English friends to remember him and his work every time they have rice on the table. Mr. Spurgeon referring to this, adds it would be a good thing if we prayed for China every time we drank a cup of tea.

—The total number of deaths registered in Bombay during the week ending Tuesday, 15th October, 1889, was 760, being 52 more than the preceding week and 40 less than the week ending the 9th October, 1888; 16 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 22; Brahmins, 16; Caste Hindus, 220; Hindu outcastes, 35; Mussulmans, 120; Parsees, 21; Jews, 1; Native Christians, 10; Eurasians, 2; Europeans, 9; while the rate of mortality per 1,000 of the population was 24·36. There were 85 deaths from remittent fever, being 21 less than the last week, and 2 more than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 5. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 71, 20, and 12 last week, against 93, 16, and 13, respectively, in the corresponding week in the last year. During the week 342 births were reported in the different districts.

—The P. & O. S. N. Co.' s. s. *Kaiser-i-Hind*, with the outward English mails of the 4th instant, left Aden for Bombay at 7 o'clock on Tuesday evening.

—The rate of exchange this week is 1*s.* 4 7-16*d.*

Telegraphic News.

London, October 10th: The directors of the Bristol Gas Company have conceded the men's demands, and work has been resumed.

11th: The North Metropolitan Tramways have announced that the working hours of their employes have been reduced to twelve per day.

Kiel, 11th: The Czar arrived here last night and was accorded an enthusiastic welcome. The harbour was filled with vessels, all of which were illuminated by the electric light. Directly after landing the Czar and party left for Berlin.

London, 12th: The National League has been suppressed in Tipperary, including the place where it was intended to found the Tenants' Defence League. —The strike among the dock labourers at Flensburg has ended, a partial increase of wages having been granted to the men.—The blockade of Portuguese East Africa will shortly be raised.

Belgrade, 12th: The Regents, yielding to public opinion, have resolved to allow a meeting to take place between Queen Natalie and her son Alexander. King Milan threatened the Regents with legal penalties in consequence, but afterwards consented to the interview.

Rome, 12th: The National Bank of Italy has consented to lend four millions of francs to the Government of Shoa.

Constantinople, 12th: Moussa Bey, the Kurdish Chief, who has been tried here, has been condemned for committing five murders. Sentence on him has been postponed.

Berlin, 12th: Prince Bismarck had a lengthy conference with the Czar yesterday. At a banquet at the Palace the Emperor William toasted the Czar as his honoured friend and guest, and said he hoped that the friendship that had existed between the two countries for a century would continue. He was resolved to cherish that friendship as a legacy from his ancestors. The Czar, in reply, thanked the Emperor William for his friendly sentiments.

St. Petersburg, 13th: The Russian Press are content with the reception the Czar has met with in Germany and are convinced that the interviews between the two Emperors will strengthen the chances of peace.

London 14th: The cotton factories in Lancashire are rapidly resuming full work.

New York, 15th: The principal streets of New York were last night in total darkness owing to a dispute between the Electric Light Companies and the authorities relative to the danger of overhead wires.

Lisbon, 15th: Louis the First, the King of Portugal, is dying.

London, 16th: A fearful explosion occurred at the Bentilee Colliery at Longton this morning. Ninety miners were entombed, and are believed to have been killed. No hope of their being taken out alive is entertained by the colliery engineers.—Sir Henry Aaron Isaacs, Kt., the new Lord Mayor-elect, who is a strict Jew, expressed his intention of walking on foot in the Lord Mayor's Show, which falls this year on Saturday, in order to avoid breaking the Jewish Sabbath, but has since consented to ride for a part of the route.

Lisbon, 16th: His Majesty the King of Portugal is quite unconscious, and his end is approaching.

London, 17th: An explosion has taken place at the Mossfield Colliery, near Stafford, in which fifty miners were killed. Only eleven bodies have been recovered.

SONG SERVICE AT SEAMEN'S REST.

A Magic Lantern Song Service will be held at the "Seamen's Rest," Prince's Dock, Bombay, on Monday, October 21st, at 8 p. m. Subject "Eva." Admission fee—adults 8 annas; children 4 annas. The proceeds will be for the benefit of the "Seamen's Rest."

AN ANCIENT MISSIONARY REPORT.

Dr. Pierson says the first of all missionary books is the Acts of the Apostles. Every theory concerning missions that is worth anything is found in this book. First, we have the baptism of the Holy Ghost; second, the acknowledgment of the world as the field; third, a division of the work; fourth, a recognition that every nation is entitled to the Gospel; fifth, that the Gospel must first be preached to the Jews; and sixth, the method by which missions shall be carried on.

FREEDOM FROM MOSQUITOS.

The *Scientific American* contains the following:— "To expel mosquitos, take of gum camphor a piece about one-third the size of a hen's egg, and evaporate it by placing it in a tin vessel and holding it over a lamp, taking care that it does not ignite. The smoke will soon fill the room and expel the mosquitos, and they will not return, even though the windows should be left open all night."

—Two architects were candidates for the erection of a temple at Athens. One of them discoursed largely on different orders of architecture, and how the temple should be built. The other said that "what his brother had spoken he could do," and was awarded the position.

STRAY NOTES.

By An Observer.

—Principal Donaldson, "LL.D.," devotes a long article in the current *Contemporary Review* to a futile attempt to prove that "woman does not owe her present high position to Christianity." He quotes a whole lot of musty "Fathers" and grievously distorts the teachings of the great apostle Paul, to support his fallacy. But an ounce of fact is worth a ton of theories, even of an "LL.D." How comes it that it is only in countries where there there is an open Bible that woman has a position at all? The lands of the Koran tread her under foot, the lands of the Vedas trample her in the mire, but it is only in the lands of the open Bible where there is any approach to the perfection of the Garden of Eden, where man and woman stood side by side, equals and companions. Dr. Donaldson's hypothesis will be received with delight by immoral men and atheists, but will be indignantly repudiated by every spiritually-minded reader of the Word of the Living God.

—One of the most important lectures delivered at the late session of the British Association at Newcastle, was that of Mrs. Stopes, on the evils of the "fashions" in the dress of European women. Dress "improvers," long trailing dresses, high heels and tight lacing came in for a share in her denunciations. The only way to break the galling chains of the slavery of "fashion," both in men and women, is for them to believe in the Lord Jesus Christ as their Saviour, and come to know their bodies as temples of the Holy Ghost.

—Professor Beck, of Tubingen, well says, "Without the Holy Spirit, theology is a deadly poison." The ground that he takes is that theological knowledge apart from the Holy Ghost hardens the heart against conversion.

—At the recent Dasehra gathering of Christians at Lucknow, at the close of one of the meetings a prominent lady worker in the city stood forward and spoke as nearly as can be remembered in the following words: "We have one only son; he is now in College in America." Before he left his home he was converted; it was a child's conversion. But when he left us his companions led him away till he declared himself an unbeliever. When his father and I bade him good-bye in America, he came to see us off on the ship. I said to him 'Charlie I shall soon hear that you are converted.' 'No you won't, Mother,' he replied. 'Yes Charlie, I shall. I do not know whether it will be in a meeting or in the silence of your own room, but I shall hear that you have given your heart to the Lord.' 'No, Mother, you won't' was again his decided reply; 'I will never give way to emotion.' The subject dropped but it was not long before a letter came from the Professor of the College saying that Charlie was gloriously converted. Charlie waited for a week before writing himself, as he said, 'To see if it would last.' How was this accomplished? I had hold of one of Charlie's hands and with the other I had hold of God. At the same time I knew that his father held one of Charlie's hands, whilst with the other he held on to God. So a circle was formed, and he could not resist our prayers. There are some mothers here to-night who have boys for whom they are praying, whom they long to see converted, Oh, *so* much. To them I would say, 'Hold on.'"

DARJEELING SPECIAL MEETINGS.

Specially reported for the "Bombay Guardian."

The series of meetings held in the Union Church during Pooja week were not largely attended, but several of them were made memorable by the presence in power of the Holy Spirit, and those who attended them *earnestly* and *expectantly*, almost all testify to having received rich blessing. Hearts that had grown cold were made to glow with love to Him to whom they owe all; and the touch of His love dispelled doubts and darkness which had clouded many days.

Each morning at half-past seven, a prayer-meeting was held, and these seasons of united waiting upon God were felt to be times when He drew very near, and gave sweet assurance of His blessing.

At one of these meetings it was determined to send a telegram to the friends meeting at Lucknow, which was done in the following words, "Hearty greeting, praying earnestly for you. Remember us." To which came the reply, "Cheered by your greeting. God is with us. Second Corinthians ninth, eight."

Seven Blessings.

At noon on Wednesday, the 2nd inst., the Rev. Wm. Milne, of Calcutta, gave an address to believers on the seven blessings promised in Is. lviii, which he described as being like the strands of a rope, or the links of a chain, all twined together and comprehended in the "fulness of blessing" of the 11th verse. The promises enumerated were: 1. Light or assurance; 2. Spiritual health; 3. Influence and reward. Mr. Milne pointed out ways in which a man's righteousness goes before him, as for instance—a minister gets a letter telling of some one likely to settle near his church, who will be just the man to help on every good work; one who will be much missed in the sphere he is leaving, for he has consistently cheered his minister and helped his weaker brethren. 4. Answered prayer. Not an answer now and again, but habitually calling and receiving answers. 5. Continual guidance and feeding. It is not alone at special meetings, or at communion seasons that God promises to satisfy the soul, but "in drought," when far from outward privileges or means of grace. 7. Evergreenness.

In order to secure all these blessings, three conditions must be observed, which may be briefly described as: 1. Sincerity. 2. The service of love; and 3, Worship.

Jesus as King of the heart.

At Thursday's noon meeting the Rev. R. Wright Hay, of Dacca, spoke of Jesus as King of the heart. The following are some recollections of what was felt to be a most helpful address—

A great heart hunger has brought us together. We are longing for blessing. But think of God's hungering over us! All *our* desires are but a feeble response to *His* desire to bless us.

"Behold I stand at the door and knock." The Lord Jesus is seeking admission to our hearts that He may bless us, and the wonderful condescension of His attitude appears when we remember that He is "seated at the right hand of God." This gives us God's estimate of Jesus. He perfectly satisfied with the finished work of His son, has enthroned and crowned Him. And we,—do we keep Jesus *standing* outside any door of our hearts? Let each one answer the question before God.

We are a company of believers, but are *all* the doors of our hearts opened to Jesus our King? Or have we some places sealed against His entrance?

We will turn to the 72nd Psalm, which, while it is a Messianic Psalm, and predicts the glories of Christ's reign on the earth, may as truly be taken of Christ's reign in our hearts,—in each heart. The first thing we shall notice is the *condition* of the heart in which Jesus reigns. It is described in the 7th verse. "Abundance of peace." Have we all got that? Is there not only a measure of peace, but peace in abundance; settled, abiding, overflowing, even in times of difficulty and trial. We may have it, and we *will* if Jesus is King in our hearts.

Then, the *duration* of His kingdom. "As long as the sun and moon endure;" stretching beyond the time of our life on earth.

Verses 8 to 11 tell of the *extent* of His kingdom; "from sea to sea, and from the river unto the ends of the earth." Yes, He must be King over the whole realm of our being. Even the barren and waste parts of our nature must even as we find in verse 9, be brought under His sway. Those wandering thoughts, those unholy desires. Nothing must be kept back from him. "The kings shall fall down before Him." There are the kings of self, and of pride, the mighty kings who have claimed and got so much of our service. They too must be subject to Jesus our king.

We come to the *effect* of His reign, in verses 12 to 14. "He delivers the poor and needy who cry to Him, and redeems their soul from deceit and violence." Many who would never think of using violence,—of openly violating any of God's laws, have yet reason to dread *deceit*,—the deceit of the heart which leads us to justify what is not *quite* right. From this too Jesus will deliver us if we but crown Him King.

And then the wonderful *fruitfulness* of His Kingdom. A fruitfulness out of all proportion. Think of a handful of corn, and then think of—the earth. And the handful of corn is placed—not in a prepared and fruitful field, but on a bleak, barren mountain top. Yet, by-and-bye the sides of the hills are to be clothed with forests. If we are wholly His, we can trust Him to make us greatly and unexpectedly fruitful.

We notice that prayer is to be made "for Him continually." We pray daily and often for ourselves, but do we pray *for Him*, that the travail of His soul may be all gathered in? Let us be in sympathy with Jesus in prayer for the perishing.

And last of all, "daily shall He be praised." There is to go up from fully surrendered hearts a continuous offering of Praise.

On Friday, the Rev. S. A. Graham, who has recently joined the local mission in connection with the Church of Scotland, gave an interesting sketch of the work which has been and is being carried on among the natives of these hills. Referring to the object of our meeting together being for the deepening and strengthening of spiritual life, he said that such a blessing must find outlet in effort for the salvation of others, and hence a missionary address was appropriate at this time. The various methods of the mission were described, and the number of converts in connection with its three branches given at 1200, very many of whom first heard of Jesus and His salvation, not from the Missionary, nor yet from the Catechist, but from their neighbours. Mr. Graham said a few words as to the home constituencies supporting the several missionaries; and referred particularly to the rapid growth of the Church of Scotland Young Men's Guild, which he represents on the foreign field.

On the evenings of those three days, the Rev. G. W. Jackson, who first suggested the holding of these special meetings, conducted evangelistic services. His subjects were, "The love of God." "The necessary change;" and "Decision."

On Saturday at noon a meeting for the children was held at which Mr. Jackson spoke of Jesus the great Physician, going over the story of the healing of the palsied man borne of four. Mr. H. Rylands Brown gave a short address on Jesus the mighty Saviour, dwelling on the sweetness and power of the name,—Jesus. Mr. Coldren added a few words on Jesus our Happiness, and by way of shewing what joy Jesus can give even in the midst of trial, he read a hymn, written by a blind lady, called "Always cheerful." Mr. Jackson afterwards sang the hymn, the children joining in the chorus.

On Saturday evening a Testimony meeting was conducted by Brethren Coldren and Brown of Orissa, who, along with Mr. Wright Hay of Dacca came to Darjeeling on purpose to attend the meetings.

None who were present at the Testimony meeting can forget the season of glad fellowship then enjoyed. The presence of the Spirit was attested by the liberty experienced, and all felt it good to meet and speak of what God had done for their souls. The youngest present, a

little girl of 10 or 11 rose and said, "I love Jesus, but not as much as He loves me, and I want you to pray for me that I may love Him a great deal more."

THE CROWNING DAY OF THE FEAST.

Sabbath the 6th was truly the crowning day of the feast. At the 11 o'clock service the Pastor spoke from John xvii. 23; dwelling particularly on the fact that the love of the Father to the believer is the same as His love to Jesus.

That the Father should love *Christ* with a perfect, infinite and everlasting love, can be understood; but that *we* should be thus loved seems too wonderful. Reason cannot grasp the glorious truth, but since God has revealed it in His word, let us by faith receive it and exult in it. As a practical step towards realizing oneness with all who believe in Jesus, let us learn to look upon them as the objects of God's love even as Jesus is. There may be points and practices about them which we deem unlovely, but all these will be lost sight of as we view them submerged in the great sea of God's love, and we will surely be helped to receive to our hearts all those who love our Lord Jesus.

The Communion Service which followed, and in which a large number of believers took part, belonging to many sections of the Church of Christ, and to various nationalities, was a memorable season. The Rev. W. A. Wilson, of the Canadian Presbyterian Mission, spoke most impressively and instructively on "What the Supper means to us." Even as the rudely drawn fish with the word "Ichthus" beneath it was meaningless to the uninitiated passer-by who saw it on the walls of the catacombs at Rome, so to outsiders this feast of ours had no significance. But as the persecuted Christians who looked on the tracing in the damp plaster recognized the hand of a brother believer, and were reminded by each letter of the simple word of "Jesus Christ, the World's Saviour," so we who met round the table of the Lord found it to be a memorial of His love, a parting token; a pledge of His presence as the food of our souls; and a promise of His coming again. When the Israelites observed the feast of Passover their thoughts went *back* to the night when they were delivered from Egypt's bondage, and forward to the redemption from sin which Jesus was to accomplish. And we at our feast look back to the Cross where Jesus died to save us, and away forward to the glorious hope of seeing Him in His risen power, and being made like Him.

This was truly a time when our Lord manifested Himself to us as He does not unto the world.

In the afternoon there was a large congregation, and the Rev. R. Wright Hay gave a powerful address from Acts vii. 35, 36. "This Moses whom they refused . . . . . did God send . . . . . He brought them out." The contrast between the princely Moses going down from Pharaoh's court to deliver his people, and his trepidation and flight; with his return from the wilderness, a wanderer and poor, but with all the power of God and the courage of His commission, was very forcibly drawn. Christian workers present were led to search themselves as to whether they had not been acting from impulse and in their own strength, instead of waiting to be commissioned by God, and sent forth in His power.

The series closed with a Praise Meeting on Monday Morning at 7-30. All felt it to be truly a Praise Meeting and out of full hearts gave thanks to the Lord. The spirit of praise held us captive. The brethren who were to leave by that morning's train said a few parting words and besought our continued prayers for themselves and their spheres of work.

Before the meeting broke up it was proposed by Rev. M. I. Coldren and seconded by Rev. W. Milne, that a Committee be formed to confer with the Union Church Committee with a view to arranging for a Convention next year. The Committee is to consist of Dr. O. R. Bachelor, the Revs. W. A. Wilson, G. W. Jackson, and R. Wright Hay with power to add to their number. This was the beginning of the answer to the many prayers that were offered that similar meetings might be held next year.

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON IV.

Sunday, October 27th. Psalm xxxii.

SUBJECT:—Sin, Forgiveness and Peace.

Golden Text.—Justified by faith we have peace with God, through our Lord Jesus Christ.—Romans v. 1.

This Psalm is an epitome of the main elements of the Gospel and all through it we see man's part and God's part, beautifully brought out. Man's need and God's sufficiency and provision to meet that need; man's confession and abandonment of his own sufficiency, and God's father-like advancement to meet him half-way and cleanse him from all unrighteousness. Man calling upon God at the right time (the right time is always the present) and God as a refuge and hiding place, a deliverer and preserver, an instructor and a guide, and the righteous, justified man, praising the Lord and rejoicing in His holy name.

The Psalm is a prayer of David, his prayer and God's answer to it. David had sinned, then sought and found forgiveness, and he here recapitulates the history of his trouble before the Lord. His misery and wretchedness while bearing the burden of unconfessed sin and his joy and rejoicing when he had unburdened his soul and found forgiveness and peace. In verses two and three he tells how he kept silence before the Lord, and tried, as so many do, to bear his own sin and to hide his grief of heart. He tells how futile this was, and how unhappy and miserable he continued. Then he said, "I will confess my transgressions unto the Lord," I will acknowledge my sin, I will no longer try to hide my iniquity, I will arise and go to my father! David did not try to gloss his sin over or make excuses to the Lord. He confessed it in all its hideous blackness. This is brought out in the second verse, "in whose spirit there is no guile," nothing hidden or kept back. Partial confession is futile, it must be thorough, a complete emptying of the heart before the Lord.

In the parable of the Prodigal Son in the 15th of Luke, we have a picture from the lips of our Lord Jesus Christ of *how* the Father receives repentant and confessing sinners. This was just how David felt that God had received him. His transgression was forgiven, his sin covered, and to him the Lord no more imputed iniquity. The sin was not placed to his charge, not laid at his door. The Lord had provided a way of redemption, the sin was transferred to the Sin-bearer and David was free.

In the gladness of his reconciliation with his Heavenly Father he gives full and overflowing expression to his feelings. Trying to define the word "Blessed" for a class of tinies, the teacher explained that it meant to *have a happy heart*. David had a happy heart when his load of guilt and sin was removed. The weight that oppressed him was gone, and communion with his Lord was restored.

"For this shall every one that is godly pray unto thee in a time when thou mayest be found." It is only the "godly," those who yield to the strivings of the Spirit of God who *feel* the iniquity of their sin. Multitudes go on in a career of wickedness and harden their hearts like Saul, and like the adulterous woman, in Proverbs xxx. 20, "who wipeth her mouth, and saith, I have done no wickedness." Such *harden* their own hearts, and the word of God says, they "shall be suddenly cut off, and that without remedy." Like Pharoah, Saul, Ananias and Sapphira, their end is sure, and will be "fire *unquenchable.*" Better to have the "godly sorrow which worketh repentance," as David did, than to go on in sin.

Then David says what a sure hiding place the Lord was to him, how he was preserved from trouble and compassed about with songs of deliverance.

In verse eight the Lord answers him graciously, "I will instruct thee and teach thee. I will guide thee with mine eye." That is the secret of being kept from sin, to have our eyes ever toward the Lord, to look up to Him at all times, to listen for His voice speaking to our hearts, and to abide in conscious communion with Him. Not to be like the horse or the mule which need bit and bridle to keep them in the right path, but so to follow the Lord consciously and constantly, that we can say:

"How his slightest whisper
Makes my heart rejoice!"

Then we shall "be glad in the Lord and rejoice," with "joy unspeakable and full of glory." We shall be justified by faith and have peace with God, through our Lord Jesus Christ, David's Lord (Psalm cx. 1.) whom he saw by faith, but who has now appeared as the propitiation for the sins of all who believe on His name.

HE WHOM GOD HELPS IS HELPED INDEED.

It is said that there were once in Rome two blind men, one of whom cried in the streets of the city, "He is helped whom God helps;" the other, on the contrary, cried, "He is helped whom the emperor helps." This they did every day, and the emperor heard it so often that he had a loaf of bread baked, filled with golden pieces.

This gold-filled loaf he sent to the blind man who appealed to the emperor's help. When he felt the heavy weight of the bread he sold it to the other beggar as soon as he met him. The blind man who bought the bread carried it home. When he had broken it and found the gold, he thanked God, and from that day ceased to beg. But the other continued to beg through the city, so the emperor summoned him to his presence and asked him, "What hast thou done with the loaf that I lately sent you?"

"I sold it to my friend because it was heavy and did not seem well risen."

Then the emperor said, "Truly, he whom God helps is helped indeed," and turned the blind man from him.

REVIVAL IN TURKEY.

A wonderful revival has broken out in Aintab, Turkey, which commenced with the faithful earnestness of the pastor of one of the churches there, and his longing that his own church should be blessed. The blessing began to be manifested during some special meetings conducted by the Rev. Mr. Jenanyan of Tarsus. At the first communion service after the commencement of the meetings there were 250 applications for admission to the church, and in September 400 more. A club of six men who were banded together in all manner of vice and sin were all converted and pledged themselves to remain banded together but now in work for Christ instead of Satan. On one occasion the church was crowded, and hundreds stood in the court unable to enter, so the preacher took up his stand in the doorway and proclaimed the Gospel to the listening crowd both within and without the building.

JOYFUL IN GOD.

Haydn was once asked, how it happened that his Church music was always so cheerful and even gay. The great composer replied, "When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve Him with a cheerful spirit."

Love, therefore, labour; if thou shouldst not want it for food, thou mayst for physic. It is wholesome to the body, and good for the mind, it prevents the fruit of idleness.—*William Penn.*

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. J. M. Macdonald, Rev. J. A. Harriss. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL NOTICE.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held this, (Saturday) evening at the Lodge, Girgaum, 5 o'clock. All children and young people are welcome and asked to bring their Bibles.

JOHN M. MACDONALD, Hon. Secretary.

The Bombay Guardian,

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SATURDAY, OCTOBER 19TH, 1889.

NOTES AND COMMENTS.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

It was announced by the Rev. J. E. Robinson at the Grant Road Methodist Episcopal Church, Bombay, on Sunday morning last, that the Rev. J. H. Schively, of Lucknow, had been appointed to the pastorate of that Church. He will commence his labours at Bombay on the arrival of a party of missionaries who are now on their way from America to India, and one of whom will take charge of the work at Lucknow which Mr. Schively is leaving. While Mr. Schively will be greatly missed at Lucknow, he will be warmly welcomed in his new and important charge.

We desire to draw the attention of our readers to the special services to be held in Bombay in connection with the Sunday School Union, during next week. We trust all Sunday School workers will try and attend the united gathering at the Town Hall on Saturday of next week, and take with them their little charges. Let this occasion be a practical illustration of the substantial unity of the Church of Christ.

The Viceroy and his Council have turned a deaf ear to the plea for justice addressed to them by the Calcutta Branch of the World's Women's Christian Temperance Union in behalf of the agonised girl, Luchminia, upon whose quivering heart, cold-blooded officialism has placed its iron hoof. But will this appeal of Christian womanhood be lost? We believe not. It will melt the hearts of thousands of Christian women in the home country to deep sympathy for their wronged Indian sister. Mrs. Mary Clement Leavitt is in England now, and, as the official representative of a world-wide organization of Christian women, she may well add her eloquence to that of noble Englishwomen, in awakening the people and Parliament of Great Britain to the wicked abuse of the rights and welfare of India's daughters, of which Luchminia's treatment is only peculiar inasmuch as it has been brought to the light of day. There being now no hope of justice from legal and official sources in this country, we hope the next appeal of the Calcutta Christian Women's Temperance Union will be to the Queen and to Parliament; and that other similar bodies will quickly follow.

The columns of to-day's *Indian War Cry* show that its editor has been deeply stirred by the misery and destruction that is caused by the opium habit in Bombay. The first page opens with an article entitled, "On the threshold of Hell," and is a description, with illustrations, of a visit to some of the licensed opium infernos of this city. Among the pictures that are given of the victims, is that of a young Persian girl. The writer says—

The majority of the smokers were Hindus, though there were a good few Mahomedans, and some Persians, Arabs, Africans, Chinese, and representatives of other nationalities probably too, whom we were unable to distinguish in the dim light and smoke laden atmosphere. One habitue of the place, who by right of an unwritten code of etiquette, was always allowed the same seat, informed us that he had been a smoker for 8 or 9 years; and while he deplored the evil habit, and spoke most strongly against the spread of these Hell-shops, admitted that the habit was so strong upon him that he had not even the desire to be freed from it, much less the will power to put forth the slightest effort for his own liberation. He was a man who had been in a good way of business, had smoked his first pipe at the solicitation of a friend, and from that moment had yielded himself so utterly and completely to the drug that he said it was now a part of his life. He formed one of a group of five round the same lamp, all confirmed smokers; and as he spoke they listened intently, and holding out their hands pleadingly begged that we would do something to influence Government to put down these places; one remarking "He would be a very great man in India who would be instrumental in driving opium out of this country." Then after anathematizing the poppy, and everybody connected with its propagation they proceeded to re-fill their pipes.

Other personal histories are given, the following two are instructive—

The destructive effect of the drug in emaciating the body was most strikingly evidenced in the appearance of a Parsee whom we accosted. He was an intelligent fellow, had been in comfortable circumstances, but reduced to beggary by becoming a slave to the pipe. He manages now, he said, to secure enough pice to supply him with opium by selling sweets in the street, and this is the only object he lives for. He had been a smoker some nine years, and in that time had been reduced from a tall, broad shouldered, muscular man, to mere skin and bone, with health and strength entirely gone.

No one defended the use of the drug, and all declared they were its slaves. One man had graduated at Elphinstone College with honour, entered the law, got a good connection, was surrounded with friends, admired for his ability, and possessed everything temporally that a man could wish for. He became a smoker; his business vanished, friends fell away from him, and now he exists on the charity of his relations, doing a little work occasionally in the Law Courts, which old friends for the sake of auld lang syne give him to do. He spoke to us in very good English, and impressed us as being the wreck of a man of some considerable ability, whose education and surroundings had been high and refined. His course of daily life he said was as follows; he rose at 7 in the morning, breakfasted off a seer of milk and some light trifles; arrived at the den at 9; spent two hours there; then to his relatives in the Fort where he partook sparingly of food; and at 4 or 5 o'clock to the den again where he remained till closing time, 9 p. m.

The appalling feature of the whole business, which grew upon us in intensity as we conversed with group after group, was the evident disintegration of the fibre of their being, the destruction of the will, a resigned submission to a fate accepted as inevitable. Truly may we say that we have been on the very Threshold of Hell, and Hope with folded pinions and bowed head might well confess that even she can find no foothold there.

THE FULNESS OF LIFE AND LIGHT.

By Rev. W. Haslam, M. A.*

I was discouraged about the work in which I had been engaged; for there was evidently an imperfection about it. I observed that some people over whom I rejoiced as converted, went back to their former worldliness, which perplexed and troubled me more than I can describe. I knew from my own experience, that CONVERSION was necessary to salvation and a new life; but when people professed to be saved, and did not live a new life, I was sure there was something wrong. My dear friend, Mr. Aitken, said, "My brother, this work is the Lord's; you must go to Him and ask what is wrong. Lie on your face before Him, till He shows you His will about the matter!"

This I did; for, shutting myself up in the church, I cried to the Lord till I felt that an answer would come in due time.

My attention was drawn to a hymn which spoke of "Jordan's stream," and "death's cold flood," as if they were the same thing. Now, I had always regarded Jordan as death; but the question in my mind was—What is all that fighting and conquering in the land of Canaan, if Canaan represents heaven? I observed, moreover, that the Israelites were on the defensive in the wilderness, and on the aggressive on the other side of Jordan; that they were led by the cloud on the one, and by a living Person on the other; that they were daily sustained with manna, as children, on the one side, and ate the old corn of the land, as men of Israel, on the other, besides sowing and reaping for themselves. These striking marks of contrast excited much inquiry, and not obtaining, with sufficient definiteness, the satisfaction I sought, I went to the Lord about this, as before. I confessed my shortcomings, and the defectiveness of my teaching, and pleaded earnestly, "Lord, what wouldst Thou have me to do? What I know not, teach Thou me!"

When I had been under conviction before, at the time of my conversion, it was, as it were, with my eyes shut; but now they were open: then I saw my sins, and the penalty which was due to them; now I saw my unrighteousness, and the corruption of my nature. I felt as if I were two persons, and that there was a law in my members warring against the law of my mind, the flesh contending against the Spirit. "O wretched man that I am! who shall deliver me from the body of this death?" For a whole week I was in great distress of mind, especially during the last three days.

On Sunday morning, as I was going to the early Communion, my soul was set at liberty. I felt as if a great cloud was lifted up; the light shone into my soul; and I had deliverance. I was exceedingly happy in the knowledge that the risen Christ Himself was my help—that He, who had hidden His presence in a pillar of cloud and fire, now was Himself present in Person, my omnipotent Friend and Leader!

Soon after this, I was holding an afternoon Bible class in another part of the parish; we were going through St. Luke's Gospel, and had come to the fifth chapter; I said with reference to the miraculous draught of fishes, that the fish had been swimming about in their native element in all quietness and freedom, till they came in contact with a net, and it came in contact with them. Observe, I said, three things: 1. They are caught in the net. 2. They are drawn out of their native element. 3. They are laid in the boat, at the feet of Christ. So it is, where people are caught in the Gospel net—this is conviction; they are drawn out of the state in which they were—this is conversion; but they are not yet in the state in which they should be, this is why it is so hard to hold them: they ought to be drawn to Christ Himself, for this is the ultimate object of catching souls; the one thing needful is to be brought to the feet of Christ.

I intentionally abstained from using the word "Sanctification," though I was endeavouring to typify the experience of it, and to contrast it with conversion. As I went on speaking, a woman in the small assembly put up her hands and began to shout and praise God, "That is Sanctification!" she cried; "I have it! I know it! Praise the Lord!" There was a great stir in the class; some cried, and some asked questions. One woman, who was more advanced in general knowledge and experience than most of the others, declared, that she did not believe in sanctification, for she had known so many who professed to have it, and had lost it. "Lost what?" I said, "you cannot lose an experience; the joy of it may depart, and certainly does where people rest on their feelings instead of the fact, on the effect, instead of the cause." She confused the sanctification of the believer, with the effect it produced on him. The Spirit which works sanctification in our souls, can keep us in it, if we continue to look to Him, instead of looking at His work. I said to her, what I have said ever since to all who are inclined to argue on the subject: Believers too often dispute about Sanctification, in the same manner as the unconverted do on the subject of Justification. It is not worth while for those who *know*, to contend with those who only *think*. I told her to go home and pray about it, and ask the Lord if He had anything more to give, to let her have it.

She was sullen, and hard to persuade; but after a little more conversation and prayer, she consented to lay aside her prejudice and do as I had told her.

She began to pray, asking the Lord for a clean heart, until she obtained it.

Some may say, "But what did she obtain?" This question is seldom if ever asked by persons who know the experience of this blessing; but to those who do not, it is very difficult to convey an idea of what it is by definitions. Let it be enough to understand that there is something desirable to be had, which may be obtained by doing as this woman did. "As in water face answereth to face, so the heart of man to man" (Pro. xxvii. 19). Those who know it, understand one another and rejoice together. There is no such mutual sympathy and joy as that which brethren have who are partakers of this higher blessing.

After this, Hannah became a restful, peaceful soul; and many others, with her, found that quiet confidence which can only belong to those who can and do trust a risen and living Christ.

* The Rev. W. Haslam is perhaps the most successful Church of England Evangelist in the world.

THE 18TH CHRISTIAN DASEHRA AT LUCKNOW.

Specially reported for "The Bombay Guardian."

III.

At the meeting at one o'clock on Wednesday, Mr. B. Aitken, at one time Editor of the *Indian Witness*, said that Christians sometimes forgot the activity and watchfulness and ceaseless vigilance of Satan. He tries to throw confusion into all ideas of the spiritual life. He points to the sheep full of vices and the goats full of virtues, and tries to confuse the young convert as to his standing in Christ; whereas the fact is that the most inconsistent Christian, provided he is resting in Christ, is as far as the East is from the West from the most benevolent unconverted man. Between them there is a great gulf fixed. That is a marvellous picture in the Revelation, of the day when God's judgments shall be made manifest, when all the hosts of heaven shall cry, "Just and true are thy ways, thou King of saints," when the unconverted persons who are now stumbling-blocks to the Church because of their generosity and benevolence and brilliance, will be driven off amongst the goats, and weak believers who are now stumbling-blocks to the Church because of their inconsistencies will then be welcomed amongst the sheep. The fact cannot be too strongly insisted upon that there is a great gulf fixed between the saved and the unsaved.

Bishop Thoburn dwelt upon the necessity of preaching the Gospel to every creature in India, European as well as Native. We must allow no man to despise Gospel work among the English in India. Twenty-five really Christian English families in the midst of the dense darkness of India will do more for the salvation of this land than 2,500 in England or America. We must never renounce our blood-bought privilege to preach the Gospel to *every* creature.

At the Hindustani meeting in the afternoon the Rev. T. Tracey spoke very earnestly from 1 Thess. v. 23: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

At the evening meeting Bishop Thoburn spoke from Ezekiel xxxvii. He said that the sentence of death is passed upon, and only suspended, over every unconverted man. The whole human race, apart from those who have risen into the new life with Christ, is spiritually dead. There is as much difference between saved and unsaved as there is between life and death, heaven and hell, the beauties of the home and the corruption of the cemetery. Young missionaries have sometimes asked, "What is the proof which I shall offer to the people I am going to preach to, as to the truth of Christianity? The day of miracles is past, how then can I prove that Christianity is true?" His answer always was, "It is not your business to prove the truth of Christianity. Jesus Christ by His Spirit will do that in the hearts of the people you speak to." He had spoken hundreds of times in the open air in the squares of Calcutta, to large Native audiences. He had often asked the question, "Do any of you feel that it is not from the living God that I am speaking? Do you not know *in your hearts* that it is God's truth that I am telling you?" He had never had a single answer. If he had asked, "Can you prove that Christianity is not true?" forty men would have jumped up at once, ready to argue for an hour.

The Rev. C. P. Hard said that he had made it a rule for some time past to speak to at least one person every day about their souls. When it rained so heavily that he could not get out, he spoke to the punkah-walla or some one about the house.

The Rev. J. H. Schively said, "Coming to the Cross avails nothing unless you come there to die. There is a certain kind of faith that it is not difficult to exercise, which believes in the sentimental part of God's nature. God is only to be

found over your dead self. You must die at the Cross if Christ is to avail for you."

Two Ministering Children.

The children's meeting on Thursday was as usual a very interesting one. Miss Carroll of the Zenana Mission, Bombay, dwelt upon the necessity of saved children working for Christ. There was not a child so small that it could not do something. She knew one case of a little boy who was led to Jesus when four years old by his sister aged six. This little boy, now ten years of age, had led all the rest of the family to Christ except the father.

Mrs. Hunt, of Lucknow, said that it was a great mistake to suppose that all the good little children died. Lots of children are converted and live and grow up to be men and women of beautiful lives. None of the good children of the Bible died. They grew up to be splendid men and women.

The Rev. J. H. Schively said that the promise "Blessed are the peacemakers," does not only apply to settling the quarrels of two children for instance. It also refers to making peace between a child and God.

A number of children, as before, who wished to begin to follow Christ stood up for the prayers of the congregation.

At the 8 o'clock meeting the Rev. R. Hoskins pointed out the fact that the earlier part of Christ's public teaching, such as the Sermon on the Mount, is understood and appreciated to a certain extent by the unconverted, but the last chapters of His teaching, such as John xv. are neither understood nor appreciated by any one except the converted. Learning in Christ's school causes a "son of thunder" like John, to become "the loving disciple." Let man fit himself for the highest place and be willing to fill the lowest.

Bishop Thoburn said we must not look forward for a blessing but backward. The fountain of all blessing was the death, resurection, and ascension of Jesus Christ ages ago. We must look out of self, and away from self, and up to Him seated on the right hand of God if we wish to be blessed.

The Rev. J. H. Schively said that it was useless for *us* to search our hearts. The Spirit must search our hearts, and we must abandon ourselves to His light.

Illustration of God's power manifested in weakness.

At the one o'clock meeting Bishop Thoburn said that it was a great mistake to look for some great manifestation of power apart from the Holy Spirit. In 1874 he was preaching in Calcutta. He had lately had a bad attack of fever, and right in the middle of his sermon on the Sunday evening in question, the fever returned and he hardly knew what he was talking about. As they had been in the habit in these meetings of asking people to come to the front who desired to be prayed for, he did not think it wise to make an exception on this occasion although he was so ill. To his utter astonishment 15 persons rose in their seats for salvation, and 7 of these had actually found Christ while he was blundering through his address. He had a lesson then which he had never forgotten since, that God's power did not depend on him. Sometime after at Roorkee he had fever again whilst preaching; this time it was so bad that he fainted away at the Church door, after the service was over. On this occasion the same number, 15, came forward, although there were only about thirty persons present. Fourteen of these were converted while he was talking. Thus he had a second lesson that the power was God's and not his. "When the power of God comes upon you, instead of becoming like a spiritual giant you will become as a babe. You will not be a mighty archangel but a simple man, meek and lowly like your Master."

Dr. Mansell said, "Let us seek for the Spirit of meekness that will clothe us with power from on high."

A lady testified to the lessons of quietness and confidence in her Master that she had learnt at these meetings. She had been one who had been very much cast down by her feeling of weakness. Now that weakness is resting on His mighty strength.

The Rev. J. N. Forman said that if we thought that God was going to fill us with the Spirit because of something good in *us*, we were highly mistaken. Such pride effectually prevented the Spirit's entrance. Every one of us is good for nothing, and if we think we are good for anything, so much the worse for us.

The evening meeting was, as usual, crowded. It was addressed by the Rev. W. R. Clancy from Luke xv. 6, 7: "Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons, which need no repentance."

Lesson from a Canadian sheep-farm.

He recounted how he had been brought up on a Canadian sheep-farm from his earliest childhood, and how exceedingly apt the parable of the lost sheep was to describe the state of the sinner. First of all, out of the thousands of sheep that he had known, he had never known one wise sheep yet. They would stray right off into the very haunts of the wild beasts ready to devour them. Next, sheep were the most helpless of all animals. Just as the sinner apart from Christ had nothing to defend himself against sin, so the sheep apart from the shepherd had nothing to defend themselves. He had known a small dog worry quite a number of sheep to death in one night. Sheep were so naturally defenceless that they were never left free to run on the prairies like cattle and horses. The seventh chapter of Romans spiritually described the sheep who had gone astray, being worried by the wolves of sin. Nothing but the Shepherd could save it. Another exact simile is the fact that the sheep who has gone astray never comes home of itself. The shepherd has to go and seek for it. Then again the sheep that has been lost goes wild after a few days. It turns and rushes away in the utmost terror from the shepherd and the old faithful watch-dog that has protected it ever since it was a lamb. Exactly so with sinners and the seeking Saviour. With regard to the latter part of the passage under consideration it is an *actual fact* that is stated. The angels of heaven do rejoice over one sinner that repenteth.

Bishop Thoburn then appealed to the unsaved in the audience, and told them that Jesus had found them now, and all that they had to do was to let Him carry them home. At a camp-meeting at America that he was at, there was a lady came forward who had been seeking the Lord for twenty-three years. He told her that he could not possibly do anything to help in such a case as that, but that the whole matter must be placed in the Lord's hands. Was she willing to put the case in the hands of Christ now? She said, Yes! He answered, "Well, the matter is in His hand and He has begun to work." In a few minutes a sort of light lighted up her countenance, and she declared that Christ had saved her soul. She remained steadfast in the faith, and was for years a very useful Christian worker in the church, declaring that if she had only placed the matter in Christ's hands, she might have been a Christian at any period during that twenty three years. Christ had found her all that time, but she had not permitted Him to carry her home.

A large number came to the front for the prayers of the congregation for their salvation; amongst others a whole family, father, mother, and children. It was specially interesting to note the number of little ones that came forward on this evening. The forcible, and yet loving way, in which the preacher had expounded from his own experience the parable of the lost sheep, seems to have powerfully appealed to their hearts.

At the Children's Meeting on Friday morning, after the opening exercises, before any addresses were given, Mr. Schively called upon the Christian children who were present to testify. We must not hide away our faith, he said, as some people do their Bibles and so keep them fresh and new. If we hide our faith we shall lose it. The only way to keep our faith bright and strong is to exercise it, and tell others of it. Several children then spoke, among them being two little sisters who had knelt the previous night with the older people seeking salvation.

Rev. W. P. Byers of Assansol encouraged all the Christian children to speak for Jesus. He knew of a little girl who could not speak plainly, but who lisped, "Does oo love Jesus?" The strong man of whom the question was asked and who was an infidel, could never forget that question. It led him to the Saviour.

After the Rev. G. F. Hopkins of Cawnpore had urged the little ones to come and taste the "love of Christ which passeth knowledge," Mr. Schively asked that all who did then give themselves right up to Jesus would stand on their feet. Nearly all in the meeting rose and joined in a hymn of consecration.

What does "in Christ" mean?

At the 8 a. m. meeting, the Rev. J. N. Forman gave an exhaustive address upon the subject of the believer's standing *in* Christ. He said that the apostle Paul used the expression "in Christ" 78 times in his epistles. In many places the word "in" was wrongly translated "by" and "through." The actual meaning of "in" here is *inside*. Just as those saved were inside the ark, so is the Christian inside Christ. The meaning of the Greek in John xv. is that we are inside Christ and Christ is inside of us. The next step after becoming *in* Christ is to *remain* in Him. It is a very simple matter to accept Christ, and it is just as simple to remain or abide in Him. We are sanctified by remaining in Christ. "He that abideth in Him sinneth not."

Bishop Thoburn said that if we are in Christ we must get out of self and by a continuous act of faith keep the old Adam nailed to the cross. Do not let any man fancy that the old Adam is dead apart from this, or he may come to life and give a great deal of trouble. The deadly doubt of the Church is fastened on the Holy Ghost. Men believe in God the Father and in His Son Jesus Christ, but they do not believe in the Holy Ghost as an inward power.

The meeting then resolved itself into a consecration meeting, and a large number of the best workers of the Dasehra and some of the new converts went forward as a public sign that they desired the fulness of the Spirit.

At the one o'clock meeting a number who had not already done so gave their testimonies. One soldier said that salvation was impossible unless we were willing to forgive those who had injured us, or who we thought had injured us. He knew many who professed to be seeking Christ who were kept back by this one thing. If we cannot speak to others about Christ, we can pray that God will direct our thoughts and open our mouths to speak to others about His salvation.

Bishop Thoburn said that some were saying, "Oh that I had all these wonderful experiences that others are talking about." Christ was at the side of such, waiting to bless them, and saying, "Stretch out your hand and receive." At one time he used to pray, "Oh Lord, keep us from rushing into thy presence like the unthinking horse rushes into battle," but there was a mistaken idea underlying this petition. We are commanded to come into God's presence with all boldness if we are in Christ. On one occasion, when he had been praying for power, the answer he got was simply the idea of Jesus going on before him to lead him as Joshua did the children of Israel. It was nearly two years before he thoroughly learned this lesson.

At the evening meeting the Rev. J. H. Schively spoke. He specially addressed three classes of his hearers. First the unsaved. "How shall we escape if we NEGLECT so great salvation." If we neglect a garden it will go to ruin. The flowers will die and the weeds will grow apace. If we neglect a house it will go to ruin. If we neglect to use our hand or arm we shall, like the *fakirs* in India, lose the power of using them. If we neglect our mental

powers, simply disuse them, we shall lose the power of using them. If the unsaved neglect to use the power of laying hold on God which He has given them, this power will die. And this is the greatest danger to the unsaved. Sudden death is not the largest danger. Out of three hundred people in his congregation, he had only been called upon to bury thirteen during the last three years. The presumption was that ninety-nine out of every hundred of his hearers would be alive to-morrow. Sudden death was a danger, but not the greatest danger. Nor was the danger of the Spirit forsaking them the great danger. Ceaselessly as the sun pours his light on this earth, so ceaselessly does the Holy Spirit pour His light on the hearts of men. The passage, "My Spirit shall not always strive with man," is in the original, "My Spirit shall not always reign in man." The one great danger of dangers to the unsaved was that of neglecting their salvation till their heart became so hard that the mightiest appeals of an archangel would not touch them. Then the second class he would address was the backsliders. The sin of falling, bad as it is, is not so bad as the sin of staying down when you have fallen. When the raven and the dove went out of the ark, the raven stayed away because it found rest and food on the dead carcases of those that had perished in the flood. The dove could not rest or feed on such carrion, and so returned to the ark. "Backslider! you cannot be satisfied with the carrion of the world, come back to Christ!" "Return unto me, oh ye backsliding people, and I will heal you of your backslidings." The third class that he would address were the Christians in his audience. The message that he had for them was, "Forgetting those things that were behind and reaching to those that are before." By faith *forget* the past sins, as God had forgotten them, and see the Lord Jesus Christ only in the past. "God *cannot* see my sins through the blood of the Lord Jesus Christ." Then forget not only your past sins, but your past attainments, victories and knowledge. The man who holds on to his past Christian experience does not progress. Leave go of it. The crying fault of the believer is that he looks back on his progress and is satisfied. Forget your progress and go forward. He called upon the three classes he had addressed to come to a decision to-night.

A number came to the front, including some Christians who wished to "forget the things which were behind."

THE POWER OF THE HOLY GHOST.

The Power of the Holy Ghost cannot be purchased.—Simon offered money, saying, "Give me also this power" (Acts viii. 18). Doubtless there are many in these days who are earnestly coveting this best gift, but who seem to forget that this Power is the *gift* of God, and cannot be purchased with education, or with eloquence, or with earnestness, nor even with much work and prayer. It is to be *received*, but cannot be bought any more than the wind.

The Power of the Holy Ghost cannot be imitated.—The anointing oil, which was a tpye of the Holy Spirit, was not to be imitated. No substitute could ever be accepted for this (Ex. xxx. 33.) Any amount of zeal or earnestness will never stand instead of the Power of the Holy Ghost. It is easy to imitate the earnestness of a man endued with this Power. But the Power itself none can copy. Men may thunder while yet there is no quickening and searching fire. The tongue of fire is not in the thunder, but in the lightning.—*James Smith of Coalsnaughton.*

She hath done what she could. A poor East London woman has hit upon a very original and very useful way of doing good. She does up any old hats, bonnets, or clothing she can get, and lends them to people who have to stop away from church or meetings for want of such things. She is very poor, and this is the principal thing she can think of to do for God.

GENESIS AND REVELATION.

By Hannah Whitall Smith.

The book of Genesis and the book of Revelation, the beginning and the end of God's Record, present us with many strange likenesses and yet contrasts. They both treat of the same subjects; but, while one gives us these things in their beginnings and their failure, the other gives them to us in their wonderful consummation and eternal triumph. As, in a logical discourse or a carefully prepared book, the author will, at the beginning, state his subjects, and then at the end will come back to the same statements with all the added light that has been thrown upon them by the progressive developments between; so in this Book, we come back in Revelation to the things spoken of in Genesis, only with all the added light and development that the intervening chapters of the Book have progressively revealed.

We open the Book on a garden in Genesis (ii. 8), and close it on a city in Revelation (xxi. 9, 10). We see the garden a home for one man, we find the city has become a home for nations. Rev. xxi. 24.

In Genesis we read of the creation of the sun and moon to give light to the world (i. 16. 17); in Revelation we read, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," (xxi. 23.).

In Genesis we read, "In the beginning God created the heaven and the earth," (i. 1); in Revelation, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away," (xxi. 1.).

In Genesis we are told that "the gathering together of the waters called He seas," (i. 10); in Revelation we read, "And there was no more sea," (xxi. 1.).

In Genesis the curse was pronounced (iii. 17); in Revelation we are told, "And there shall be no more curse," (xxii. 3.).

In Genesis sorrow, and suffering, and death are introduced (iii. 16-19); in Revelation we read, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away," (xxi. 4).

In Genesis man was driven away from the tree of life: "So He drove out the man; and He placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the tree of life," (iii. 24.); in Revelation nations are welcomed back to this tree: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations," (xxii. 2.).

In Genesis we have the marriage of the first Adam and his bride (ii. 18, 21, 22, 23); in Revelation we have the marriage of the second Adam and His bride: "Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready," (xix. 7.).

In Genesis, Satan, "that old serpent," makes his first appearance (iii. 1); in Revelation he meets with his final doom (xx. 1, 2, 7, 10).

We see, therefore, how closely linked together, even in their contrasts, are the beginning and the end of the Bible. And we cannot but conclude from this, that between these two there must lie a regular and progressive plan which shall lead us surely, and by very definite steps, from one to the other.

PRACTICAL RELIGION.

If your religion does not make you more honest, more patient, more humble, more prayerful, and more watchful, you had better overhaul it and see whether it is the right sort or not. True religion—the genuine article—makes men better, and if you are not growing better your religion is not of the saving kind. A man won't use salt that won't save his meat. He 'll cast it out and get a better article.

Correspondence.

OBSTACLES TO MISSIONARY RECRUITING IN INDIA.

To the Editor of the "Bombay Guardian."

Dear Sir,—A letter having the above heading, which appears in your issue of September 28th does not give a correct impression. The writer says, "There is a rule of the London Missionary Society not to receive any young person as a worker in connection with them, unless the Directors have seen that young person with their own eyes, and conversed with that person by their own ears and tongues," but he omits to mention that this rule applies only to those with whom they would take up responsibilities as to furlough, etc., and that it does not close the door, to any living in this or any other country, who desire to work for Christ in connection with their Mission. In India there are many such local workers, bravely working in connection with the Society and receiving grants from home to sustain them. It does not therefore seem fair to state half the truth and then characterise the action of the Directors of the L. M. S. as "wrong" and "not according to mind and Spirit of Christ."

Again Mr. Cox says, "And beyond this, that rule implies that the Directors of the L. M. S. treat their Agents, whether missionaries or others in foreign countries, as not to be relied upon in judging upon their behalf, of candidates for Gospel work." I have shown that "that rule" is not correctly stated, and deny that any such implication that their missionaries are not to be relied upon in judging on their behalf, of candidates for Gospel work can be drawn from any of the rules laid down for missionaries by the Directors of the London Missionary Society.

This may be shown from the statement of the case which I believe was the cause of Mr. Cox's letter to you. He is much interested in a young lady living in Travancore who made an application to the Directors L. M. S. for work. A very kind reply was returned stating that in accordance with a rule which had been made after a long experience, they could not entertain the application without a personal interview, but that the case had been referred to the District Committee asking for their judgment upon the matter. They allowed the District Committee to judge fully and gave permission to this Committee to engage her if she proved fit, and a suitable sphere could be found for her, promising at the same time a grant towards her support. The brethren on the spot knowing that the candidate did not enjoy good health, that she had suffered for years from asthma and when doing work in Madras for a time, failed on account of delicate health, suggested that she should live at a mission station and do work as a volunteer for a short time in order to test her physical fitness for the work she so ardently desired. This decision was sent to Mr. Cox to give to the young lady in question, and the next thing seen is this letter to you. I regret it was published, as not calculated to advance the cause of righteousness and truth, that is the Kingdom of Christ which Mr Cox and all Christians have at heart.

Yours sincerely,
I. H. Hacker.

It seems necessary to remind some readers that anonymous communications are never inserted.

STUDY YOUR BIBLE!

A young pulpit orator, sent out from a very popular university not a thousand miles from Boston, was holding a "union" meeting with a well-known pastor. It was arranged that one part of the young brother's service should consist of reading the Scriptures. While the singing which immediately preceded the Scripture-reading was going on, he asked the pastor what Scripture he should read. He replied by suggesting a passage in the Book of Daniel. The young man turned the leaves of the Bible vigorously, with ill success; and just as the choir's entrance upon the last verse warned him that his time was almost come, he turned to his companion with a very nervous look, and said: "Where is Daniel, any way?" Do you know anyone who would be nearly as confused under similar circumstances?

HAVE YOU COME OUT OF EGYPT ?

The thousands who perished in the wilderness were persons of whom it may be said that they professed to come up out of Egypt, and did so in act ; but God, who looks upon the heart, saw that they were still lingering in that place ; for when they were in trouble, they said, " Would God that we had died in the land of Egypt ! or would God we had died in this wilderness ! . . . Let us make a captain, and let us return into Egypt " (Num. xiv. 2—4).

This is one secret of " going back." People come out as converted, whose hearts are still entangled in the things of this world, or in some besetments with which they are fettered. Those who are really converted should come out, as Caleb and Joshua did. They left Egypt behind them altogether, and finally, in their trials and troubles in the wilderness, they looked for deliverance, not in going back, but in going forward, assured that if lions were before, there were dragons behind.—*Haslam.*

FOR THAT WHICH IS NOT BREAD.

We remember, says the American *Christian*, standing one day in a country store in Tennessee, and watching a woman who came there to trade. She had brought with her some eggs and perhaps other farm products; things that were good for food, and which if she had remained at home would have aided in sustaining life. After she had disposed of her produce and learned how much it was worth, then came the query as to what she would have in exchange for it, and she commenced giving her orders for a few pennies' worth of one thing and another.

As nearly as we can remember she went nearly the whole round of those condiments and drugs which are sometimes used in cooking : pepper, nutmeg, ginger, spice, tea and coffee, and the rest. The whole catalogue cannot be recalled, but she would go on ordering a variety of articles, and then stop and figure up the amount and see what was coming, and then order again, until finally there remained one sixpence.

She had not in the whole transaction bought *one single thing* which would sustain life, or in any way really profit or benefit those who used it as food, and now she had come to the last sixpence. The merchant stood by the counter and said, "What next ? " She hesitated, and finally said she would " take the rest in *pills*."

That capped the climax. If she had kept the articles which she brought and used them, she might have derived health and strength from them. But she had taken the trouble to come several miles to the store; had sold her produce, and had got nothing for it except things which would probably injure her health and cause disease; and then she took a box of pills to complete the transaction, and enable her to relieve herself of the consequences of overeating and unhealthy living which would be the result of the other purchases she had made.

Plenty of people are spending their money for that which does not profit them, using all sorts of devices to stimulate jaded appetite, seasoning and sweetening and enriching their food to enable them at first to eat beyond their needs, and at last to enable them to eat at all ; and finally taking medicines and wearing out their lives amid the horrors and miseries of dyspepsia.

If people would learn wisdom concerning these matters, they might save themselves much cost, much sickness and much wretchedness ; they might improve their health materially, they might save much hard- earned money which is worse than wasted, and the needless food which they take only hoping that it *will not hurt them*, might save some poor soul from starving to death, and win the approval of Him who shall say in the great day, " I was hungry and ye fed ME."

SEAMEN'S REST, KARACHI.

We are sorry to record the death of Mr. R. H. Farleigh, of the Seamen's Rest, Karachi. Mr. and Mrs. Farleigh came out under the Salvation Army in 1885, and after working with that body for about eighteen months, they left and took charge of the Seamen's Rest, Karachi, in which work they have been since, and where Mr. Farleigh has just died from an attack of typhoid fever.

THE SALVATION ARMY AND OPIUM SMOKING.

Two Salvation Army Officers (men) occupy for dwelling purposes a room on the top floor of a native house near the junction of Grant and Duncan Roads, Bombay. Here they live in great simplicity of manner. We have visited them and joined our prayers with theirs in this upper room. Some of the windows of this room overlook the entrance to the latest licensed opium den in this city. It is no wonder that the Bombay Salvationists are profoundly stirred when a licensed vestibule of hell has been planted down, and opens its horrible mouth, within a dozen yards and ever within sight of the home of two of the Army's officers whose work is pre-eminently among the common people.

A GOOD WIFE.—Dr. Talmage holds that three-fourths of the successful men of the day owe much of their prosperity to the wife's help. The load of life is so heavy it takes a team of two to draw it. This ship wants not only a captain but a first mate. Solomon says a good wife is from the Lord, but took it for granted that we might easily guess where the other kind comes from.

Christian, let the fact that the birds of the air have food, and the grass and flowers beneath your feet are clothed with loveliness, be an argument and token to you of the love of God, who will supply you with food and cover you with raiment.

No good act, however small, is too small for the greatest man in the world to gladly perform.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, Oct. 14th :

From Southampton—Dr R A S and Mrs Chard and child Sir H and Lady Plowden Miss Beadon Mr W T Douglas Miss Lamb Mrs Kuper Mr Hawking Mr H A and Mrs Anderson Surg-Major and Mrs Johnson Mr A K and Mrs Hathornthwaite Captain Downes Mr W F Lawrence Mr Lumsden Miss Boone Mr Faulkner Mrs Newell Mr Niven Mrs Niven and 3 children Dr Kelly Mr C J Rogers Mr E Robertson and Colonel E G Blenkinsopp.

From Brindisi—Lieut Renny Tailyour Mr W B St Leger Mr H J Lloyd Col C H Palmer Lieut-Col C and Mrs Sheppard Col E K A A Burney Col Fendall Currie Captain Findlay Major Creagh Mr R S and Mrs Whiteway Sir T Thompson Mr O Burne Mr R Innes Col Benson Hon M Benett Hon J W Quinton Mrs Nethersole and infant Mr F R Wynne Mr W J Ham Lieut-Col W H Meiklejohn Mr and Mrs Lyall Mr R A L Moore Surg-Maj W Gilligan Mr W G Woods Mr I H C Dunsterville Mr S L B Aldworth 2nd-Lieut Egerton Mr T C Brown Lieut Cotton Mr J E Brown Mr R W Harter Mrs Rehling Miss Rehling and 2 children Lieut Smyth and Mr W B Reddoch.

From Venice—Mrs Weld and infant Colonel Mackesey Rev Sir G and Lady Phillips and Mr Ivor Phillips.

From Naples—Mr G S McKenzie Mr Rainford Mr D P and Mrs Masson Mrs Gordon Lydiard Dr Palmer Mr J M Harman Mr B Beale Mr A L Harman Mr Edward Roderiguez and Mr Buller.

From Aden—Mr J W Sandell and Lieut C W Baugh.

PASSENGERS SAILED.

Per P. and O. Str. *Clyde*, Oct. 18th :

For London—Col A Bredin Mr Percy G Scott Mrs Parker Jervis Mrs G J Joseph Mrs Mungavin and infant Master W Green Mrs Nugent Mrs Wilson Mr H McArthur Mr J McAllum Mr Hakim Mahomed S Ebrahim and Mrs F J Jordan.

For Brindisi—Mr and Mrs Farrer Mr R P Hart Mr James Walker Mr Huggett Mr T Pim Mr S Harvey James Mr D Morriss and Mr H F Palin.

For Aden—Mr and Mrs Samson Reuben.

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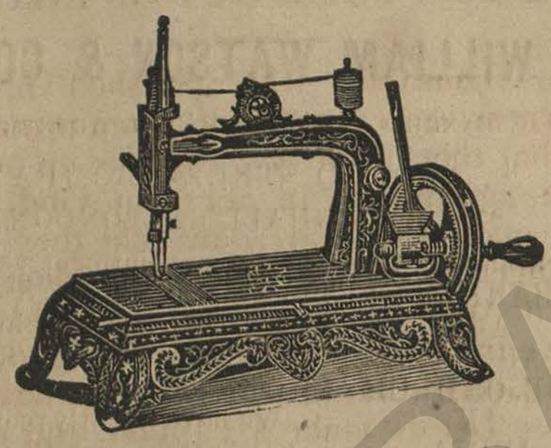

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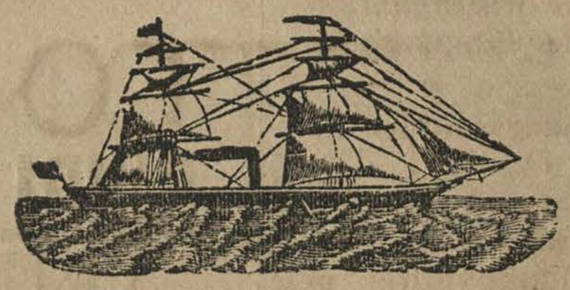
ANCHOR  LINE.

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